

Lutheran Herald

September 22, 1959 • Vol. 43 • No. 38

A report on the American Indian *His plight -- the Church's opportunity*

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I AM AN INDIAN

Born here ages before the White Man came we had the entire country to ourselves, its lakes, streams, forests, mountains, and game of all kinds. We were a happy and carefree people. Our school was the great out-of-doors, and Mother Nature was our teacher.

We saw the Great Spirit in the starry heavens—His painting in the glories of the sunset, we loved the green carpet of the plains decorated with the colors of countless flowers, we worshipped Him in the majesty of rugged mountains topped with snow, in the sun and moon, and in great animals like the bear, and birds like the eagle. He was everywhere.

We wondered about Him when lightning flashed. We trembled when we heard His voice in the boom of the thunder. We were touched when a star

fell, and bewildered when meteors sprayed the sky with fire and even once we saw a long-tailed comet which we did not understand.

Then the White Man came. Some righteous and godly men of your people answered our questions and told us about the true God. These good people told us the wonderful Christmas story of Jesus of Bethlehem, the shepherds, the guiding star, the Wise Men.

They taught us to sing "O Little Town of Bethlehem"—"Silent Night, Holy Night"—"It Came Upon the Midnight Clear" and many others. Now some of us are Christians too.

I am an Indian and I want all my people to know Him who is the light of the world.

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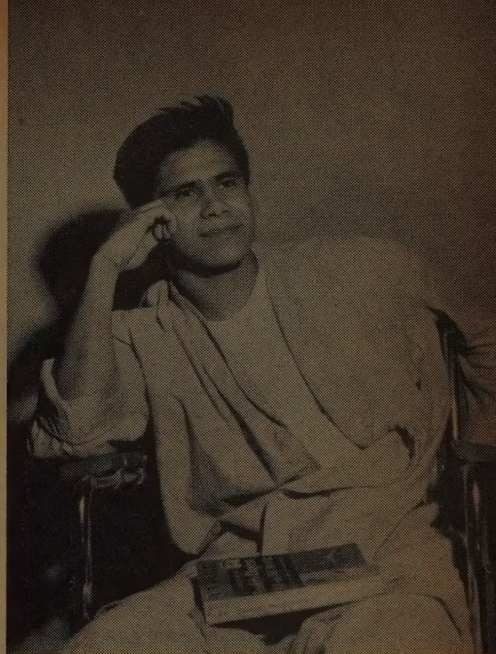
Lutheran Herald

Editor: O. G. MAL
Associate Editor: WILLIAM H. GE
Managing Editor: CARMEN MITCH
Assistant Editor: MELVA RO
Official organ of The Evangelical
Lutheran Church. Published weekly
Augsburg Publishing House, 426 S
Fifth Street, Minneapolis 15, Minn.,
dolph E. Haugan, General Manager;
bert E. Anderson, Circulation Man
Subscription price, United States
Canada, per year \$3.00. Entered as
second class matter January 14, 1931,
the post office at Minneapolis, Minn.,
under the act of March 3, 1879. Pub-
lished in the United States of America
Augsburg Publishing House, Minnea-
polis, Minnesota.

© Augsburg Publishing House, 1950

"I resolved that, God being my Helper, it should never be said that the first Bishop of Minnesota turned his back on the heathen at his door. I have tried to keep the vow."

—Henry Benjamin Whipple (1822-1901)
pioneer missionary bishop, friend of the Indian



Lost:

AN OPPORTUNITY

By Mrs. Olaf Blomquist

The great Protestant churches are missing the opportunity to Christianize the Indian by default! This was one of the startling quotations used in his keynote address by Dr. Walter Carlson, Augustana Church, to challenge representatives who came from every major Lutheran church body in the country to attend the first retreat for Indian workers held for the purpose of studying and evaluating the Lutheran approach and responsibilities to the Indian American in the present day. The site for the conference was Camp Anne-Wa-Kan, on the shores of Lake Superior in northern Minnesota, August 3-8, 1959.

Citing history and culture of the American Indian, Dr. Carlson warned against stereotyping the race. "Our concern is not only that his economic potential be equal to that of his counterpart, that his possibility to learn be made available without limitation, that the whole structure of the meaning of Biblical faith in Almighty God, Creator of heaven and earth; and in Christ's life, death and resurrection; and revelation of the mystery of the divine power of love, be validated to a generation of people not at all sure about the existence or meaning of life."

"When," he said, "will we begin to understand and treat the original Americans as we would wish to be understood and treated if our roles were reversed? When will we begin to treat them as men instead of primitives or picturesque relics or incompetent wards?"

Explaining that the Lutheran Church's concern for the Indian should be viewed as a service, not a theory, he cautioned that this service must draw from sociologists, psychiatrists, economists, theologians, and physicians. This, he explained, necessitates use of the head as well as the heart . . . the intellect as well as the emotions.

Thus began a week of study which brought together missionaries, lay leaders, and government workers qualified and eager to share their knowledge and experience in the field of Indian American affairs.

Theme for the conference was "The Congregational Approach to the Indian."

Against a background of facts came the encouraging message that "All is not yet lost" . . . that through the mercy of God the Christian church has still another chance to approach the Indian American . . . that it would

be well to change the wording of the much-used phrase, "Indian problem" to "Indian opportunity"!

The lecturer for the daily information hour, Dr. E. Russell Carter, is executive secretary for the National Fellowship of Indian workers and field representative for Indian work under the direction of the National Council of Churches.

Bringing a background of broad experience with Indian work across the country, Dr. Carter struck notes of both condemnation and optimism. He said that although history proves the Indian American story to be a dark picture, the church nevertheless has greater opportunity today than ever to go forth with a witness for Christ.

Dr. Carter cautioned that knowledge and understanding of Indian culture; injustices suffered; government policies regarding Indians; and realization of attempts of many Indians to adjust to the white man's world must be attained for an intelligent and practical approach to Indian-non-Indian relations.

"We must remember that change has been the order of the day for the American Indian through 350 years of contact with the white man," he said. This change, he explained, was



Instead of being segregated on reservations as are the children in the picture at left, more and more Indians are moving to the city. A few of the city churches are doing

a good job of integration. (Right) This young Indian boy has been made to feel at home in a city church.

not the Indian's choice, adding "It is not strange that the Indian sat back and permitted the government to do his thinking and provide for him, since he was indeed subordinate to the white man's government."

With the remark, "Various experiences have terrifically accelerated that change," Dr. Carter cited the following examples:

Delegation of administration of all Indian reservation work to churches already in the field, during the administration of President Grant. Limited budgets, aided only by government grants, and glaring rivalry between the churches marked that period, with no change for the following ten years.

***The Daws Act of 1870 which rather abruptly provided Indians with the right to sell their land. Much was sold in that day.

***Much later came their World War I experience.

***Later came their citizenship experience, in 1924.

***In 1934 came the Wheeler-Howard Act which, in effect, reorganized old tribal council structures, reinstating the Indian's rights to decide his own destiny. Some claimed, according to Dr. Carter, that this act set the Indian back 50 years.

***Added to these and others were the tremendous technical, technological and industrial changes which have left the reservation Indian far behind.

***Add also the numerous federal rulings which granted Congress the right to postpone meeting of federal obligations to Indians.

***About 1950 most reservations were found to be unable to support the dependent population, so "relocation" became the policy, accompanied by a growing demand to "get the government out of the Indian business."

***By 1952, Indian bureau officials were instructed to prepare plans to terminate federal services and management for every tribe, band and group of Indians in the United States.

***In 1953, House Resolution 108 declared that federal responsibility for Indian affairs should be terminated at the earliest possible time.

Authorities at the conference predicted that Lutherans all over the country will be interested in studying the pattern of happenings by law and by church which brought the Indian problem to a head at this time.

Detailed accounts by experienced workers present revealed a pattern of government paternalism which has left the Indian with the illusion that he cannot take care of himself. Accompanying this is his inherent mistrust of the white man and his government. He has been fooled too many times, they reported.

Reports from the Indian Mission fields gave a dismal exposé of reservation life, with examples of low moral standards and lack of legal protection for the Indian, sub-standard living conditions, lack of adequate educational facilities and prevalence of low health standards. Social workers lamented the cold dealing and red tape, protesting, "These Indians have the same problems of living as all other people!" and one sociologist asked, "What kind of cultural background are we giving the reservation children who once had a proud heritage?"

Dr. Carter pointed out that a recent wide-spread survey among Indian workers in all denominations showed no evidence of common goals. Many efforts, he said, worked at cross-purposes, not only inter-denominationally, but sometimes even within the same church groups!

"This," he said, "has served to confuse the Reservation Indian no end."

"Since 50% of all present day Indians are under 21 years of age, growing up half way between two worlds and not completely accepted in either one, importance of the education need of the Indian takes on immense proportions," according to C. A. V. men, long-time missionary and educator.

It was pointed out that higher education for the more gifted high school graduates is still a concern, since unless the Indians are trained they can go back to their own people with advanced knowledge and understanding of our present society.

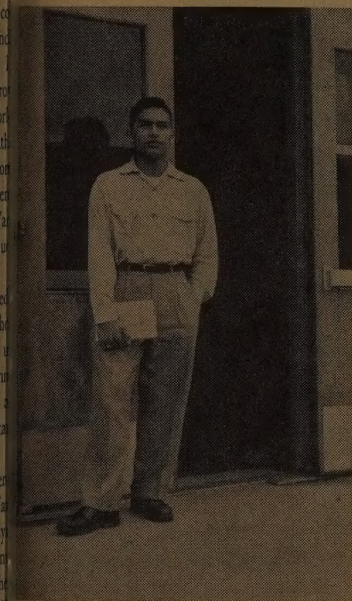
Cautioning against wide-spread self mentality based on guilt, C. A. V. men said, "We must synchronize the path of the human heart and integrity of the human mind. We must tell the Indian with what he needs. We must educate him to be self-sufficient."

Pointing out that the present nationwide debate going on in the field of Indian affairs has brought about an acceleration of interest on the part of all people, regardless of church affiliation or political philosophies, Dr. Carter said that the mission field has moved in on us.

"The Indian American is coming to the reservation," he said, "and integration is becoming involved in reservation situations too numerous to mention which are posing tremendous physical and spiritual problems for and for the urban Christian as well. We receive these 'displaced persons' in the neighborhood and church circles."



When Indians move to the city, they are faced with almost insurmountable problems—housing, employment, acceptance by the community. These Indians (top to bottom) moved to the city and made good, but many others have had to return to the reservation.



Admitting that change can be either good or bad for people, he emphasized that the spiritual message of the church, by its very nature can and must play a vital part as a stabilizing factor in the Indian's life as he faces the complexity of new changes.

"We must work to control the subconscious arrogance which church members exhibit. The Indian is very sensitive and easily senses when acceptance is genuine or not."

Speaking in favor of a non-segregated church, Dr. Carter said that church authorities seem to favor a new congregational approach . . . one of outgoing love; outpouring love; including a program of active lay-evangelism, not only involving the Indian, but their own church members as well. Individual churches, he said, will move forward in cooperation with other churches across the land.

"I am opposed to a segregated church for any people," he said, explaining that when the Indian comes off the reservation this may be interpreted as his desire to become a part of the American stream of life, and to the extent of his desire, he should be completely accepted into the Christian and established churches of America.

Using as an example the case of churches still remaining Indian Mis-

sions after many years of establishment, Dr. Carter stated that the great error of the Christian Church has been our failure to raise up a skilled, trained, native leadership among the Indians.

"Paternalism on the part of both government and church must be on the way out," he said, "We must work more *WITH* the Indian and less *FOR* him if he is to grow in independence and spiritual maturity."

He explained that it is not enough to only encourage Indian church leaders, but we must also train them.

Special guest speaker at the conference was Dr. Ben Reifel, Area Director, Bureau of Indian Affairs, Aberdeen, South Dakota, who spoke on matters affecting the Indian from the Bureau point of view. Significant was the knowledge that the government is willing to listen to suggestions from church bodies. Presence of Indian Bureau workers gave conferees an opportunity to secure first-hand clarification on reservation and termination problems.

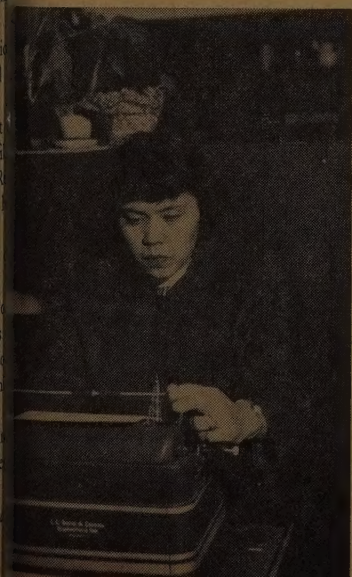
The daily Bible hour, with study based on the Book of Acts was conducted by Dr. Theodore E. Matson, executive director, American Missions, Augustana Lutheran Church, Minneapolis, Minnesota.

Some 114 registered from Lutheran Synodical bodies represented the American Lutheran Church; Augustana Church; Evangelical Lutheran Church; Lutheran Free Church; Suomi Synod; the Synodical Conference; United Evangelical Lutheran Church; United Lutheran Church; Independent Groups.

States represented were Arizona; Idaho; Montana; North Dakota; South Dakota; Oklahoma; Illinois; Iowa; Wisconsin; Michigan; Minnesota; Indiana; and Manitoba, Canada.

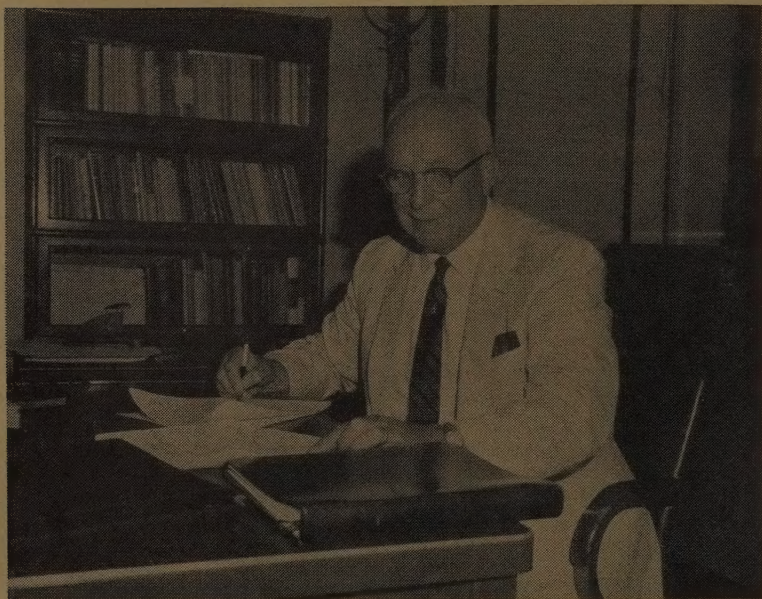
Members of Indian Tribes attending included Oneida; Apache; Sioux, and Chippewa.

The retreat committee included: The Rev. Loren Spaulding, ELC, chairman; Dr. Walter E. Carlson, Augustana Church, secretary; Mr. Knute Jore, Independent Missions, treasurer; the Rev. Alf M. Kraabel, National Lutheran Council, advisory; and the Rev. E. G. Larson, Ada, Minn., publicity.



"Wm. L. Young, Secretary"

By O. G. Malr



One day recently the morning mail brought a packet similar to others which have come to this desk at intervals for ten years. The mailing label bore a familiar "return"—the headquarters of the American Lutheran Church, Columbus, Ohio. As usual, there was a cheery mimeographed letter introducing the major content of the packet. Then there were Minutes, pages and pages of them. This time the page numbers ran from 456 to 503, a total of 47. At the bottom of the introductory letter and at the close of the Minutes was a signature which has become almost as familiar to some of us as the traditional "John Hancock" of the Declaration of Independence: "Wm. L. Young, Secretary."

These were Minutes of the Joint Union Committee. They covered the meetings at St. Olaf College the second week in July. A perusal of them proved them to be about as involved in content as Minutes well can be. That is, they *would* have been involved had not "Wm. L. Young, Secretary," plus his assistant, Mrs. Evelyn Schmitt (of whom more later), done their usual

concise, clear-cut job on them. Now, it so happens September 16, 1959, marks the tenth anniversary of taking of that particular kind of Minutes. So it occurs to me that our readers might like to know a little about the man who keeps the records of the Joint Union Committee straight and how he does it.

The fact is that "Wm. L. Young, Secretary" is only secretary the Joint Union Committee has had. I have had four chairmen, but only one secretary. Young was elected September 16, 1949, within minutes of the convening of the group. He has been re-elected every two years since then, and no one has disposed to suggest replacing him. During that time and (except for the first meeting), Mrs. Schmitt has sat through every session of every meeting of the committee. Personally, I cannot recall an instance when Young has been away from his place more than minutes at a time.

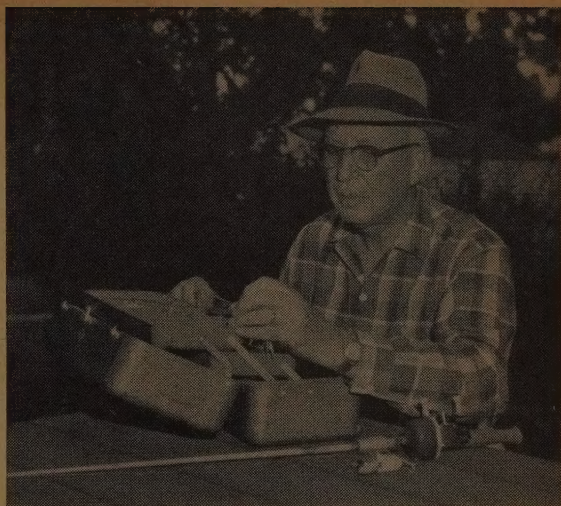
And what a fantastic amount of Minute composition it has been! Five big 8½x11 looseleaf notebooks g

"union" shelf in my office, all of them devoted to Minutes of JUC. This covers about thirty full-scale meetings of the committee. My count of actual pages Minutes during the decade is 820, and it may be more than that. It is quite a volume which "Wm. L. Young, Secretary" has compiled, and there are several hundred more pages to come!

Who is this perennial JUC secretary? He is a distinguished looking gentleman—tall and well built, evidently in excellent physical condition. His hair is now white and he wears it short. He is one of those fortunate individuals who always manages to look neat and well dressed, even when the temperature soars. He is full of equanimity, and the most complicated parliamentary situation does not leave him at a loss for long. He does make mistakes in his Minutes but usually discovers them before the rest of us do. If he is "caught out" in a mistake he has not himself discovered, he takes that too with the greatest of good humor.

"Wm. L. Young, Secretary" is a man of very definite convictions—and he has the ability to express them so that they stay expressed! Take in his own field, which is Higher Christian Education. It is no secret that this is one of the areas of greatest perplexity for both JUC and the Joint Committee on Polity and Organization (of which he was also a member). While some of us do not agree with Dr. Young in his views, for example on the use of credit by the colleges, we all honored him for being a hard and fair fighter.

He has deep convictions on the subject of Lutheran unity, too. None of us who were present have forgotten the statement he made at the meeting of JUC April 17, 1951. The following sentences spoke his philosophy: "It seems to me we cannot beat too often the principle that we are earnestly committed to ultimate unity which shall include all Lutherans in America, and to the continued strengthening of the National Lutheran Council." These words are quoted from the resolutions on unity of our most recent conventions. We mean them. We move toward these high goals optimistically. We shall not be satisfied with division and competition in the place of unity and co-operation. We do not want fighting factions or fighting factions in Lutheranism—third against one third against the remaining third; one half against the other half; two thirds against one



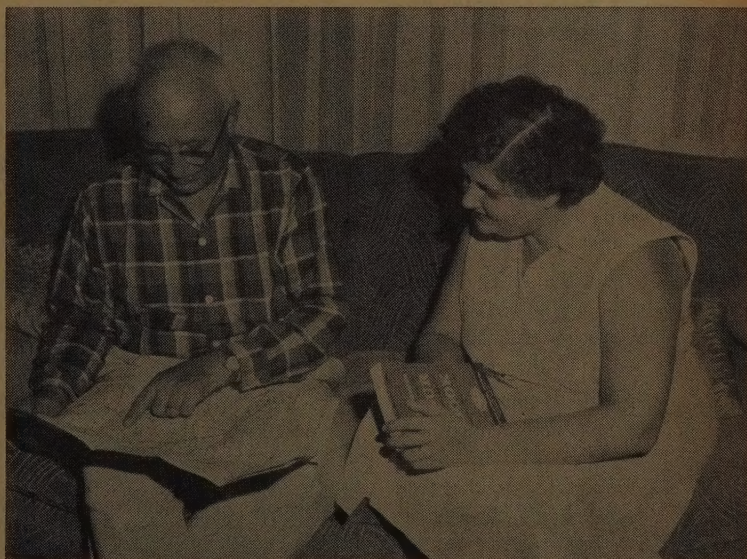
Dr. Young looks over his tackle box, preparatory to a fishing expedition. Another of his hobbies is woodworking.

third; or any other arithmetical enumeration of fractional forces where division and competition are emphasized. In this or any other merger it is basic that we be firmly convinced that the step is progress toward unity, not regression toward division."

All of which means that Dr. Young is a churchman to his finger tips—seasoned and mature, deeply consecrated to his Lord and to the Church.

And why shouldn't he be? He was born in 1889 into a churchman's family, son of a pastor of the Joint Synod of Ohio, one of the bodies which joined in 1930 to form the present American Lutheran Church. His

Dr. and Mrs. Young get out the map and tour book to plan a vacation trip.



undergraduate education was obtained at Capital University, Columbus. His graduate training was at Ohio State University where he was granted both the Master of Arts and the Doctor of Philosophy degrees.

He has been a Christian educator all his professional life. First he was at Hebron Academy, Hebron, Neb., for eleven years. Then he was at Capital University for 23 years. Since 1945 he has been executive head of the Board of Higher Education of the ALC.

His Church has used him extensively beyond his professional duties. Membership on JUC and its subcommittees has been mentioned. He has been a councillor of the National Lutheran Council. It is not an exaggeration to say that no layman of the ALC has played a more significant part in the development of his own Church and of American Lutheranism.

We who have worked with Dr. Young in union matters the past decade are continually astonished at the man's versatility. He has outstanding gifts of eloquence. To hear him read Scripture (usually from memory) is an experience not easily forgotten. He prays like a man whose relationship to his Lord is intimate and childlike. His interests, intellectual as well as spiritual, are remarkably broad. In short, he is a churchman in the truest sense.

He has his lighter sides as well. We take great pleasure in stating (from first-hand knowledge) that he sings in his morning shower—perhaps more enthusiastically than tunefully—but with a verve which must last him throughout the day. He even talks appreciatively to himself as the stinging water brings him into proper shape for the day's duties.

He is a poet in the lighter vein, too. Who of the members of Joint P. and O. Committee can forget the stanza (set to suitable music) which enlivened proceedings one afternoon? Here it is:

When we join the ELC

Oh, how happy we will be;

Coffee breaks at ten and three,

Oh how happy we will be.

It should be recorded that the ELC delegation, thus put on its poetic mettle, responded with:

When we join the ALC

Oh, how happy we will be;

Cash upon the barrel head,

Not a penny in the red.

All in all, besides being a splendid secretary, Dr. Young contributes something to the negotiations which is almost as important: an outgoing friendship, mingled with a sense of humor. The combination has re-

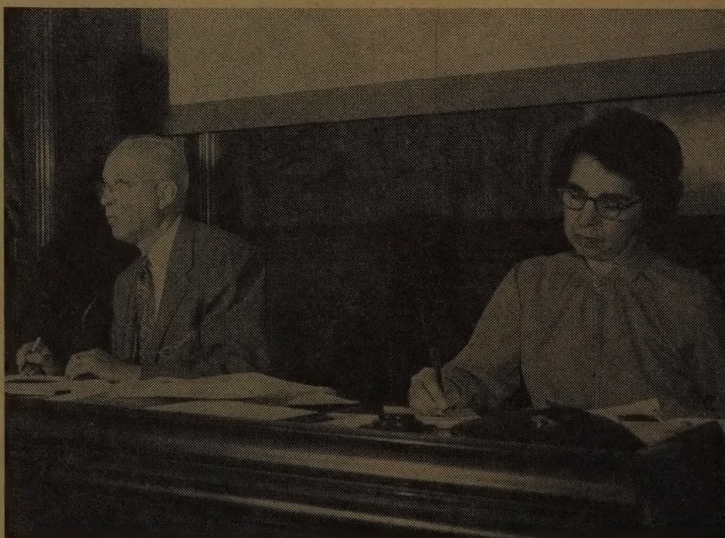
lieved many an hour of tedium and not a few tedious situations.

This "story" could not close without further mention of Mrs. Evelyn Schmitt, who shares the secretarial desk with Dr. Young. Not a session has she missed since she became Dr. Young's "right hand woman" in 1951. She has the distinction (if distinction it be) of being the only member of the gentler sex who has held a permanent position at the table of the Joint Union Committee. Actually, her place in life is as secretary to the president of the ALC, Dr. Henry Schuh. But, "loan," she is Dr. Young's indefatigable and decidedly friendly helper. If anything, her task is even more exacting than his. After all, the secretary can sit back and look all-knowing while *his* secretary tries to make sense out of the not always sensible remarks and resolutions which arise in the committee.

How much both Dr. Young and his colleagues thank Mrs. Schmitt is revealed in this incident: The Steering Committee recommended to JUC that Dr. Young function as secretary of the Constituting Convention. Dr. Young was quite willing. He made a request, however. Said he, "Mrs. Schmitt has sat beside me and helped me all these years. I want her there at the Constituting Convention, too." The Steering Committee gladly acquiesced and the Joint Union Committee enthusiastically concurred.

So, during the days of the Constituting Convention Dr. Young will be flanked by his faithful helper. And while the Minutes of that crucial meeting will bear the familiar signature, "Wm. L. Young, Secretary," Mrs. Schmitt will have had her usual efficient and effective part in preparing them.

A familiar sight at all Joint Union Committee meetings—Dr. Young and Mrs. Schmitt, his assistant.



Thank God for "Old Faithfuls"

By Ira J. Tanner

would like to suggest something quite ridiculous. Invite guests into your home this coming Saturday evening. Decorate the table beautifully, use place cards and candles. Prepare an elaborate, mouth-watering meal. After you have placed your guests at the table, surprise them with this announcement, "We're not going to use any silverware this evening . . . make out as best you can."

At this particular juncture, your guests might do one of several things. Some might sit in complete bewilderment. Others, quite heatedly, might get up and go home. I doubt very much if any would try to improvise their own eating utensils. It is also highly unlikely that you, the host, would reprimand your guests for just "sitting there and doing nothing about the meal before them." Either they will insist on the proper utensils, or you will beat them to the punch, and supply them with knives and forks. A wonderful meal is one thing, but it would all be quite futile without the proper utensils with which to eat.

The members of the Kingdom are, in a sense, guests sitting around the banquet table of God's Word. It is a table that is heaped high with wonderful blessings. However, all too often in the life of a congregation, the proper tools are not supplied with which God's Word might be eaten and digested by the guests. The specific utensil I have in mind is a weekly Bible study. *It is a neglected utensil on God's bounteous table.*

Our Luther Leagues, LCR's, WMF's are all vitally needed, but there is no substitute for a regular coming together around God's Word each week, for a period of sharing and discussion. Christ has compared His Church to the working of the human body. Each part is dependent upon the other for growth. Christianity is nothing more than "little niceties" that I accord my neighbor, it is a coming together into the Spirit's presence, so that through sharing and probing we might grow together.

The tragedy today within our Lutheran Church is not so much a lack of hunger for God's Word on the part of the lay people (although there certainly is that) but neglect on the part of us pastors to supply the proper

utensils by which the guests at God's table might be fed. It was disturbing recently to discover in a meeting of some 50 pastors, that only two or three conducted a weekly Bible study.

It is one thing for us pastors to eulogize from the pulpit as to the place and importance of feeding on God's Word; but it is something else again to invite the guests to the banquet table and supply them with the precious utensil as in a weekly Bible study by which they might share, discuss, and grow together around God's Holy Word. It is one thing for us pastors to shake our heads in dismay at the seeming lack of hunger within our congregations for God's Holy Word, but it is even more tragic when we fail to supply those that do hunger with the utensil by which they might find nourishment. It is all too easy to become so disturbed over the "indifferent" within our congregations, that we minimize and almost shrug off the hungering of the dedicated. Must there not always be a tension between the two.

At this point the cry might go up, "But what's the use. I have tried a weekly Bible study in my congregation, but only a few of the 'old faithfuls' show up. . . . I've given up long ago." Why do we minimize the importance of these few? Why do we say that a Bible study is not worth having if only four or five dedicated "old faithfuls" show up? Why do we pastors say that it is not worth our time if only a handful respond?

Do we forget that the "old faithfuls" in the church of yesteryear have, by their witness and example, given us our "old faithfuls" in the church today? And it is the old faithfuls within our congregations today who by their witness will bring others to Christ tomorrow. Certainly this dedicated group within our congregations need strengthening, probably more than anybody else.

Might not Christ's own disciples be called the "old faithfuls"? And yet did not Christ deem it of utmost importance to spend hour after hour with this same group of men . . . week in and week out, so that they in turn might be strengthened for the task that was theirs? Somehow, I have the feeling that if Christ were

a pastor today, He would be more than thrilled if just his twelve "old faithfuls" showed up for a weekly Bible study. It is true that the Master went about seeking the lost, but he never, never minimized the importance of those "saved" who were hungering for spiritual nourishment.

All too often, the temptation for the pastor is to judge the success of his ministry by the number of adult instruction classes he conducted during the past year, forgetting completely the place and importance of Bible studies for the "old faithfuls." This is a congregation that is growing in numbers, but probably not in Spirit. Any Bible study is worth it if the soul of but one "old faithful" is strengthened for the task that is his.

But the new ones will come in time. It might be only one . . . possibly two new faces a year, but shall we not be thankful for them. Christ did not call the disciples into His Service en masse, or with one general invitation. He called them individually . . . one by one, and he was grateful over the one . . . tremendously grateful. Someone has pointed out that it took Noah 120 years (by God's grace) to win one soul to the Kingdom. How thankful we should be if each year there is added but one new person to our Bible study group.

I have been a pastor in our Lutheran Church for only three years, but in that short period of time I have seen that all of our problems are not resolved in church council or committee meetings. Far more are resolved in Bible studies and through corporate prayer.

Neither do I write this because any of my Bible study groups are "model" groups. Nor can I say that the church basement is crowded to overflowing on Tuesday evenings or Sunday mornings after our worship service.

On the contrary, my Bible study groups are small. But in these few years, God's Spirit has worked a very real way through this method of sharing. So how the increased joy and zeal of a few (yes, the "faithfuls") has a marvelous way of spreading, affecting others. Numbers-wise, there were only two or three new faces in the Bible study groups this past year. Maybe next year, there will only be one. But I thank God for them. New "old faithfuls" have been added.

Nor have I discovered the ideal method of Bible teaching. After having read and searched many articles and books for that "ideal method," I have come to the conclusion that there is no such thing, and there is something more important than method. I am speaking of a heart that is hungering to feed on God's Word. The Holy Spirit will work mightily and through a group that is truly seeking (and certainly there is a group like this within each congregation in our Lutheran Church).

Let us thank God for the "old faithfuls" within our congregations. May we never minimize their "hungering." It is they who, by God's grace, will bring in the "new old faithfuls" of tomorrow. How much strengthening they need in the task that they love. Is not Bible study for them . . . and them alone, worth it?

"In many of our churches today there is a growing number of men and women and families who are earnestly searching for guidance for the improvement of their spiritual life. This poignant hunger has made us realize that all the emphasis by the church on size, increased budgets, larger membership and attendance, etc., has not necessarily brought to our people the spiritual vitality they need and desire. In fact, we are now realizing that it is possible that the signs of outward prosperity have tended to obscure the reality of the spiritual erosion and poverty within. Also, many who have 'joined up' with our churches in the past deserve now to be led to a deeper understanding of the Christian community, found only through fellowship with Christ."

A MANUAL FOR PRAYER GROUPS
by Samuel Emerick

Sociability and Sin

In some medieval catalogues of the deadly sins Gluttony is accorded a relatively high place on the grounds that it is warm and companionable.

The Christian faith is sociable. It is indistinguishable from the life of the fellowship. It has moments of solitude, to be sure, but solitude is never *a way of life*. The Christian hermit is hence a sort of monstrosity—half man who has not yet solved one fundamental problem of faith, how to live together with others in peace. Our Lord himself was a convivial person; he was surrounded and surrounded himself with people. It has been argued that he did this in his role as Redeemer and the implication is that, like sensible people, he would rather have been alone. It has been said that when he ate with publicans and sinners, he did so out of a sense of obligation, the way a minister may force himself to eat a bad dinner with a parishioner. I can't believe it. If Jesus did associate with all kinds of people, he must have done this because he loved them, for they were mysteriously different, squinty-eyed, spavined, beetle-browed, and ticked soul.

Envelope of Gluttony

Good fellowship is an undisputed good because it brings people together in the sort of amity which God intended. I have attended a miscellany of social occasions in the military and in other not-so-devout contexts. I have always been impressed with the presence, at the start of these events, of a nucleus of joy—what we might call an unborn joy, or a gladness striving to be born. The festive clothes, the clean, shining faces, the excitement of a "party," the real or feigned happiness about being together—these things speak of an envelope of "fellowship" for which all men grope. We want to belong; we want to be joined together in a strong bond of love and good feeling.

Food and Festivity

Eating and drinking are aids to conviviality. It may be possible to feel festive without food, but there seems to be a necessary connection between digestion and good spirits. And we are not satisfied with ordinary food. We must find something a little different, and we seem to feel that we must eat more. It is at this point that mischief intrudes, for it leads us to conclude that good fellowship is increased by

The Deadly Sins:

Gluttony and Conviviality

bulk. That is, the more we eat and the more we drink the more sociable we shall feel. From this follows the torpor of "feeds"—the unpleasant languor a boa constrictor must feel after having eaten a goat. From this follows also the ridiculous and dreary spectacle of the American "brawl"—the drinking party—which has as its main objective rapid and total anaesthesia.

Aid to Isolation

It is an ironic fact that what some consider the means of sociability (food and drink), often become ways of frustrating it. There is no better argument against drunkenness than its effect on people who want desperately to enjoy one another's company. Instead of bringing people together, it isolates them. The saddest thing about a drunk is not his red nose, unsteady gait, thick tongue, and general silliness, but his loneliness. We said something about the joy of parties. Alas, it is most often a still-born joy; it never materializes. On most parties there follow boredom and an indescribable bitterness as if we had been cheated.

We have, of course, been cheated of the one thing we sought—real society or togetherness. There is only one effective remedy for this situation, the mystery of Holy Communion, for there is no authentic conviviality except "in the Lord." In fact, there is no society. Hence, the analogy which Paul gives us in Ephesians between marriage and the church is not just a pretty figure. It is a sober conclusion about coherence. The cement which alone binds us fragmentary mortals together in any kind of living unity is Christ. But conviviality, grounded in him, may bring us close to the bliss of that banquet at which the patriarchs and the apostles are to be our table companions.

Editorial...

Friday, September 16, 1949, will probably not be remembered as one of the "turning points" in the history of American Lutheranism. In fact, it is a date which will not receive any particular notice. Nevertheless, now

TEN FRUITFUL YEARS

that exactly ten years have elapsed since that day, we do believe that it is fitting that attention be called to it. It was on that day that the group which, about fifteen months later, was to be constituted as the "Joint

Union Committee" held its first meeting. It took place in a conference room at the La Salle Hotel, Chicago, with the Union Committees of the American Lutheran Church, The Evangelical Lutheran Church, and the United Evangelical Lutheran Church in attendance.

The meeting was the outgrowth of an invitation which had been extended by the United Evangelical Lutheran Church on the preceding January 5, to consider the possibility of organic union. Thus, this is the date on which began the actual negotiations which are soon reaching their fruition in the establishment of The American Lutheran Church.

Ten years is a long, long time. And as one studies the roll call of that first meeting, one realizes that the years have brought changes. Take the delegation from our own ELC. Eight men were present. Of them only two are today members of the Joint Union Committee; four are retired, but three of them are advisory members of JUC; the two lay representatives have been dead for many years.

Somewhat the same situation exists with regard to the other two groups. Of the eight ALC members who were present September 16, only two are still members of the Joint Union Committee. In the UELC the proportion is a bit higher. Six members were present, and three of them are still on the committee. In summary, then, of the twenty-two men who began these negotiations, only seven are members of the Joint Union Committee today.

None of the church body presidents who led their delegations at the first meeting are any longer in the

presidential chair. Dr. N. C. Carlsen, president of UELC, who convened the committee and became first chairman, is dead. Dr. Em. Poppen of the ALC is retired and no longer attends the meetings. Dr. Gaard is retired but has continued to have an active part in the negotiations, and is today an advisory member.

When I entitle this editorial "Ten Fruitful Years" that is exactly the way in which I believe these years should be characterized. Certainly, on September 16, 1949, none of the participants realized where the negotiations might lead us. One reads with interest the following paragraph from the Minutes of that day: "The chairman (Dr. Carlsen) directed the attention of the meeting that full time should be given to the discussion of our future relationships to each other. As he and the members of his delegation pled eloquently for merger as soon as possible, pointing out that no one could suspect their smaller body of ulterior motives, expressing complete confidence and faith in whatever actions might be taken by the two larger bodies."

As I look back on that meeting, my recollection is that it was our beloved brothers of the UELC who consistently showed the greatest enthusiasm for union. To the rest of us the whole thing seemed a bit complicated, but we were determined, all of us, that we must take the matter very, very seriously.

Out of that Chicago meeting, and another which was held soon after, came the first report on union to be submitted to the church bodies. It is not an exaggeration to say that the foundation for the union was laid there, and that the fruit which has been borne in the decade which has passed since then received its beginning with the meeting of those twenty-two men.

Do we dare to call these fruitful years? Of course we do, if we believe that our forthcoming union is the will of God. The years have been fruitful in revealing a closer fellowship among the pastors and people of these three Churches which indicates the probability of a happy and successful union. Never have those who have been charged with carrying on the negotiations been left in doubt as to the feeling of the so-called "grass roots." One has only to go back over the Annual Reports of the three uniting bodies to discover that every vote cast

ected with union has been almost unanimous. When those twenty-two men inserted in their first resolutions the words, "with organic union in view," there is no question but that they were speaking the longing of the hearts of many throughout the uniting Churches.

These have been fruitful years in other ways as well. There are those who have questioned whether the union which is soon to take place actually furthers the cause of general Lutheran union. For those of us who have been closest to the negotiations, that has never been question. Again I quote from the Minutes of that day:

"Throughout all remarks rang the conviction how deeply concerned all were in the dynamic impulsion of our Lord toward unity, in the fact that we must not remain content with the status quo, and that no action could be taken to jeopardize the widely recognized effectiveness of the National Lutheran Council. While I realize the problems involved, it was stated by various speakers that it was their hope that Missouri might in the National Lutheran Council, participating in at least one or more departments, that she might be induced to attend and pray and counsel with other Lutherans in any pre-conference or association called to advance the cause of Lutheran unity, and that in this period of progress toward the unification of all Lutheran bodies, she would recognize the inadvisability of setting up competing altars, duplicating our Student Service work, and antagonizing other Lutheran bodies in unsocial actions."

In other words, beginning that very day and continuing steadfastly throughout the succeeding years, the hope for total Lutheran unity has never been dimmed. When some of our friends in other Lutheran bodies have questioned that, it has simply been due to misunderstanding. As a matter of fact, at the end of the ten years, the Joint Union Committee has issued invitations to the two other major Lutheran groups for meetings to discuss our future relations. These ten years have been fruitful in that they have emphasized the desire on the part of all of us for a measure of unity among Lutherans in America that shall far exceed anything that has been possible before.

The years are fruitful also in what they have accomplished in setting up a structure for the new Church. Let it not be forgotten that the Joint Union Committee and its sub-committees were charged with setting up an organizational structure larger and more complex than any of us had had before. We do not minimize the difficulties, nor do we deny that there are plenty of weak spots in the structure. However, we do insist that God has blessed the efforts of minds and hearts in setting up such a structure.

These have been ten fruitful years in terms of what they promise for the days which are to come. In a little more than a year the new Church—The American Lutheran Church—will become constitutionally operative. Certainly, God has not revealed to any of us what He has in store for that Church. Nevertheless, we firmly believe that much good will come of it, for the congregations and individuals who will make up its membership, for American Lutheranism in general, and for the Kingdom of God throughout the world.

Those who know best the three bodies which are uniting will be the first to acknowledge that there is much to be gained from this union, in contrast with what would have been our future as three separate bodies. All three of them had come organizationally to a point where there were many things which would have needed to be re-thought and re-examined if the three bodies were to have continued on their separate ways. Organizationally, the new body will be far stronger than any one of the three uniting bodies.

In a *missionary* sense also, the union will prove to be of blessing. This is a union of bodies which complement each other. There has been very little duplication of benevolence and missionary efforts. The American Lutheran Church begins its life with a far broader program than was possible for any one of the three bodies. Also, it is quite likely that it will be a better balanced body. It is more than a possibility that each of the three bodies had come to have an over-emphasis on this or that phase of its response to our Lord's Great Commission. As far as we are able to ascertain, the benevolence and missionary program of the new Church is exceedingly well balanced.

Nor can we resist repeating that the birth of The American Lutheran Church marks a significant step in the area of general Lutheran unity. We have not been able to believe that the time has come when the eight million or so Lutherans in North America are ready to form one organic structure. But it will come. We believe that it will be an entirely different type of structure from those we have become accustomed to. We are firmly convinced that the present union—as well as the union of the other group of bodies now negotiating—will bring the day of *one* Lutheran Church in America a good deal closer.

Yes, these have been fruitful years. In some ways they have been difficult years, even frustrating years. There have been problems which certainly the twenty-two men who met September 16, ten years ago, could not foresee. But at the close of this decade, the members of the three uniting Churches can thank God for ten fruitful years and can look forward to some wonderful years to come.

Toward Understanding Indians

INDIANS AND OTHER AMERICANS. Harold E. Fey and D'Arcy McNickle, Harper, 220 pages, \$3.75.

This book has for its sub-title, "Two Ways of Life Meet." In giving a survey of the tangled relationship between the Indian American and the Whites, the authors have portrayed two cultures with entirely different backgrounds trying to live in the same country in peace and harmony. They point out how the European immigrant has failed to understand the Indian, though in many instances attempts have been made to help them.

It deals with the Indian as a sizable segment of our population, not as to numbers, but sizable because of their way of life. The book relates the past history of the Indian tribes in their dealings with the government



and the attitudes of those in authority. Some considered them as "a distinct people, divided into separate nations, independent of each other and the rest of the world and governing themselves by their own laws." Others called them "wild beasts." For these reasons the authors state: "Some episodes, having beginnings in the long ago, are still working their way to a conclusion and forcing us to recognize responsibilities and obligations—forcing us to act, if we can, to avert disasters still in the making."

Much documented information is presented. Illustrations of certain tribes are woven into the narrative to show how the handling of Indian affairs by the government has brought about certain present conditions. Reference is made to the Indians living in Minnesota and particularly to the reports of Indians in the Twin Cities. They relate dealings with Indians in North Dakota as well as other parts of the U.S.

To read this book will open the eyes of many not informed concerning Indian af-

fairs. It is important reading for the student interested in the welfare of the Indian American. For the person who wants to understand the Indian and his problem it is an excellent book.

We are living in an age of emphasis on integration. Congregations are faced with the "intercultural outreach" idea in evangelism. In many areas of our Church, people in the congregation are confronted with the need for an "Indian Mission" and are asked why the church is not doing more. How shall it be done? *Indians and Other Americans* will give much information for discussion of this topic.

E. G. LARSON
Ada, Minnesota

A Catholic Views Masons

CHRISTIANITY AND AMERICAN FREEMASONRY. William J. Whalen, Bruce, 195 pages, \$3.75.

In a time when the subject of the relationship between Christianity and Masonry is being discussed with renewed interest, this volume should be welcomed. It is written by a Roman Catholic and carries the "nihil obstat" and "imprimatur" of the Roman hierarchy. The author has evidently studied his subject as have few. I have seen no book in this field which gives as much factual information concerning Masonry and its various ramifications. True, the fact that it is written from a distinctly Roman Catholic point of view does make itself evident on numerous occasions. Nevertheless, the book is to be recommended to anyone who wants a strictly factual description of what Masonry is, and a fair evaluation, by and large, of its implications for the Christian religion.

O.G.M.

Today's Heroes of Faith

THEY STAND INVINCIBLE. Robert Merrill Bartlett, Crowell Co., 256 pages, \$3.50.

In an age of bombs and missiles, when the spectre of fear haunts people of all nations, Dr. Bartlett feels that the stories of intrepid individuals who are working to bring men together in a peaceful world deserve a special emphasis. His brief sketches of twelve such persons who, as he puts it, "are reshaping our world," are based upon personal interviews and are written simply and clearly, with a minimum of moralizing.

Although the book is written primarily for young people, adults will also find it an informative and inspiring source book for background

material on such well-known humanists as Toyohiko Kagawa, Albert Schweitzer, Alan Paton. Less well-known, but equally dynamic are such devoted apostles of the dignity as Raphael Lemkin, Polish scholar expert in international law, who has devoted his life to the legal battle against the crime of genocide. Other "invincibles" by Bartlett include Reinhold Von Thadden, Trieglaff, the founder of the great and matic lay movement within the modern man Protestant Church; Odd Nansen, has followed in his father's footsteps a friend of international refugees and war-torn times; and Arthur Holly Compton, described by Dr. Bartlett as a "seeker for cosmic and cosmic brotherhood."

In an age which has few hero-worship and all too few worthy heroes, Dr. Bartlett has provided some real grist for the Church Young People's libraries ought to miss this one.

RICHARD W. SOLBERG
Sioux Falls, S. Dak.

A Sower Went Forth

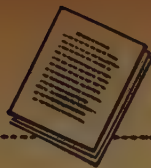
ON GOOD SOIL. Wilfred Bockelmann, Friendship Press, 173 pages, \$1.50.

The various ways in which the parish ministry in town and country is challenged by community problems affords the occasion for the author's interesting observations. This book is a collection of the author's land-dealt with, each in a chapter telling of characteristics of the community and the congregations and pastors present the picture in them. Specific difficulties encountered by social, cultural, and economic changes have been dealt with in varying degrees of detail. Indians, miners, farmers, middle segregationists, ranchers come within the scope of this book. Most major denominations are shown in action in a specific community.

Pastors who find the soil in which they are sowing the seed of the gospel hardened by social and economic changes will find this book helpful. Others for whom the effective ministry of the church is a continuing concern will find that they are being prodded into a more varied if not categorical witness. Written in a style so that it can be read for entertainment value alone, each chapter has a short introduction so that the reader may be orientated to what may happen when the seed of the gospel is sown in a particular community.

ANDREW P. STABY
Brush, Colo.

Correspondence



We ask you to pray for us and for the progress of God's Kingdom in Italy, just as we are praying for you.

PAOLO LUCCHESI

Rome, Italy

Sunday School Defended

I don't know why, but there seems to have been quite a number of articles both church and secular publications during the last few years concerning the faults of the Sunday school, and what should be done about them. A few of these writers have even suggested that the Sunday school could be discontinued from the church program. I'm happy to see that the *WILHELM HERALD* hasn't printed any articles advocating such a move.

Too often in congregations the education program is left to shift for itself, both financially and spiritually. We receive excellent Sunday school and V.B.S. materials from our education departments and publishing houses. Yet often teachers are selected on a basis of who is the best qualified, but who is the most willing. And often the Sunday school must keep within a budget determined entirely by the fluctuating number of nickles and pennies children bring each week.

Sunday school can be the effective way of reaching children and adults with the message of their Savior.

It *must* be the effective way of reaching them because in most of our congregations there is no other to take its place.

It *will* be, as church boards and parents alike recognize its value and are willing to support it properly to insure the best material being used. It will be when they are willing and courageous enough to demand that spiritually qualified and trained teachers are selected.

Let's make it the aim for Christ which it should be.

(The Rev.) ROBERT D. GILES

Laurel, Mont.

Postmistress From Rome

Greetings in Jesus' Name!

The fact that I didn't write to all of you after my return to Italy does not mean that I have forgotten you. I wish I could have sent you my greetings as often as possible, but my busy school work hindered me in doing so. You are always in my thoughts, especially be-

cause the offerings you gave me during my travels throughout Oregon and Washington just one year ago, made it possible for me to pay the whole tuition fee for my studies at the Waldensian Seminary in Rome, during the Academic Year 1958-1959.

I do not have adequate words to thank you for this. It is my hope that I shall be studying for the next year at Heidelberg, Germany, under an LWF scholarship.

As for our Italian congregations I told you about last summer, I have the joy of telling you that they are flourishing. As you know, they are located in three towns on the Bay of Naples. The congregation in Torre del Greco is sponsoring an elementary school with 50 children. Each one of the other two congregations (in Torre Annunziata and in Santa Maria la Bruna) are also planning to build up a school, but are hindered in the realization of these projects by continual difficulties, not only of financial nature; recently, through LWF funds, the congregation in Santa Maria la Bruna has been able to buy a piece of land necessary for building a little church and schoolrooms nearby, after one year of struggles and negotiations with people who, being influenced by the Catholic clergy, hesitate to sell the land to the Protestants.

Otherwise, the hostility of the Catholic clergy is very rare, because religious liberty is a fact in Italy, and any religious group is allowed by the law to make propaganda.

Illiteracy (80%) and unemployment (70%) are two factors so common in these congregations, that they can't even be called problems any more.

That's why our two Italian pastors, Rev. Giani and Rev. Poggioli, are carrying on the work tenaciously and courageously, in spite of the many difficulties, not least of them the fact that Rev. Giani does not have a car, but only an old Lambretta, which he has to use also when it is raining, thus risking his own life by sliding quite often on the wet streets of Torre Annunziata.

Count Your Blessings

► On your "Correspondence" page you invite writers to give you contributions for the page, and on another page you speak of editorial democracy, and it all sounds so well. But I am by far not the only one whose letters have been refused. I admit that in years gone by I might have scored as heavily as any correspondent, but for the last ten or fifteen years about 30 of my letters have been refused. And scores of other writers' efforts have been rejected.

The Home Mission pastors are usually instructed from Headquarters not to build up their congregations on suppers and bazaars etc. but to teach people to give outright. And the rest of us, with a few exceptions, believe this viewpoint is correct. And still you take in stuff every once in a while supporting the "superizing" in the churches. It does not make sense. Even Dr. Karl Olsson will, when opportunity is at hand, plug in a nice little word about how good it is to give the people this chance of sociability. But it is a sign of the times in which we live. The new hymnbook, too, is a constant reminder and indication of whither we are drifting. Is the Haugenian spirit entirely disappearing from our borders? Is the strong drift toward regimentation and strict conformity absolutely inevitable for peace and happiness in our churches?

(The Rev.) JOHANNES HOIFJELD
Orland, Calif.

We do not question the accuracy of Pastor Hoifjeld's count. Before the editors are faulted, however, there are several questions which should be answered: (1) How many letters did he send us during that time? (2) How many of his contributions have been published? (3) How many of those returned were returned as not pertinent, not cogent, not suitable for printing? Without taking the time to make an accurate survey, we hazard the statement that few readers have had as many letters printed as Pastor Hoifjeld.—The Editors.

Toward the Nineteenth Sunday After Trinity

Points of Decision

Ephesians 4:22-28 • The Gospel: Matthew 9:1-8

Monday, September 28
INTO FAITH'S VENTURE
Hebrews 11:8

And he went out, not knowing where he was to go.

All Abraham knew at the time was where his feet were standing when God spoke to him, and told him to move to a land that He would show to him. He had no idea where that land was; he left it to God. It was left to Abraham to make the decision to walk into faith's venture. "He went out, not knowing where he was to go. By faith he sojourned in the land of promise, as in a foreign land." Faith's walk holds an open invitation to all who would follow the bidding of God.

Yes, dear God, the walk with You is a walk of faith, but it is not in complete darkness, for the walk is made in the land of promise. We are grateful that through Your Holy Spirit we are spared from insisting that we must see where we are going before we dare to make a move. In our hearts You give us to know; we are not left without witness. Amen.



Thursday, October 1
BIGGER GAME
Luke 5:11

And when they had brought their boats to land, they left everything and followed him.

In this decision on the part of Simon Peter, James and John, it was not a matter of leaving dishonorable work to do honorable work, but to engage in the more important work of discipleship. There is nothing wrong with catching fish, and as a means of livelihood it is altogether honorable. But Jesus had bigger game—people—in mind, and He wanted to train these men in the high art of fishing in those waters. They left everything behind to enter into this venture.

Not all of us are called, dear Father, to be full time workers in the Church. But You call all of us to have a part in the extension of Your Kingdom. We have bigger game to catch than our daily bread; You make us responsible in the winning of others to the cause of the Kingdom. We would not fail You. In Jesus' Name. Amen.

Tuesday, September 29
THINGS OF THE FLESH
Genesis 39:9

"How then can I do this great wickedness, and sin against God?"

This was the straightforward answer of Joseph when he was invited to do wickedness against his master and commit sin against God. It should not be thought that it was simple for him to take this stand; he was possessed of the same appetites as are all human beings. The thing in his favor was that he was not ruled by his passions; he ruled over them. Given good opportunity to indulge the flesh, he was still controlled by convictions based on a right relationship with God.

On every hand, O Lord, temptations to indulge the passions of the flesh beckon us, invite, entice, and sometimes make vicious attack. Help us to keep our passions cornered so that we do not become easy victims of this temptation to wickedness and sin. By Your ever-present help give us good principles and Christian conviction in personal purity. Amen.



Friday, October 2
THE TRIP BACK
Luke 15:18

"I will arise and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you.'"

This was the best decision the Prodigal Son ever made. Once upon a time he thought he had made a pretty smart decision when he made up his mind to leave home. The sooner he could get away from home, the better, he had figured. But experience taught its lesson. Home-sickness set in and finally he decided to go back. The trip home could not begin until he had made a decision to carry it out. The purposes of a loving father were at work.

The decision to return again to the Father's House, to come back to a right relationship with You, is not easily made. But if we see our sin, we pray that we will understand that You will receive us as we are and will forgive us and restore us to full sonship with You. Give us this grace. Amen.

Wednesday, September 30
INTO THE FELLOWSHIP
Hebrews 11:25

Choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin.

This was said of Moses who made decision to leave all the advantages enjoyed in Egypt to cast his lot with the people of God. He was given the grace to understand that what "being called the son of Pharaoh's daughter" offered him, was not only sinful but fleeting. On this day the world calls a man a fool for walking out on so-called "good situations." But it is the call of God at work when people enter into the fellowship of faith where ease and worldly pleasures are left behind.

Truly we know, gracious Jesus, if we must ask, "What must I give up or 'What will I need to change in my life if I decide to be Your follower?" We are not ready to make this important move. But if we think of what we will gain, what salvation, what peace, we are ready. Amen.



Saturday, October 3
HE TOOK IT
Matthew 16:21

From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things. . . .

Jesus knew that He had been sent into the world to fulfill righteousness and suffer death to save sinners. He knew he would die on a cross. As the time drew near, the disciples as much as said, "Jesus was walking right into the hands of His enemies, and they tried to dissuade Him. But Jesus was determined to go through with His mission. He knew He must take upon Himself the guilt of all mankind that each one who believed in Him would have peace with God."

Blessed Jesus, willingly You faced the worst Your enemies could throw against You. Even while we were sinners You decided to go to the cross for our sake. Make me decide in Your favor, since I am deeply indebted to You for what You have done. In Your Name. Amen.



The CHURCH in Today's World

Court Upholds School Prayers

State Supreme Court Justice Berd S. Meyer ruled in New York that recitation of a nondenominational daily prayer in the public schools is not unconstitutional but it is not compulsory.

In a 35,000-word decision, Justice Meyer declared that "nothing in the history of the First or Fourteenth Amendment or in the personal view of Franklin, Madison, or Jefferson suggests any intention to exclude non-compulsory prayer from the schools." Division among religious groups over the saying of the prayer, he said, does not constitute a constitutional basis for prohibiting its recitation.

As approved by the New York State Board of Regents, the prayer reads: "Almighty God, we acknowledge our dependence upon Thee and we beg Thy blessings upon us, our parents, our teachers and our country." The suit to enjoin the Herricks School Board from continuing the prayer was filed by the New York Civil Liberties Union in behalf of five parents of the district who claimed it violated the Constitutional provision of Church-State separation. The five parents indicated they were not satisfied with the decision. One of them said, "We'll go to the U.S. Supreme Court before we're through."

New Marine Head Religious Man

The new commandant of the United States Marine Corps, Major General David M. Shoup, is a tough Marine, but he's also a praying man.

Gen. Shoup, 54, who won his nation's highest decoration, the Congressional Medal of Honor, on the bloody beaches of Tarawa in World War II, describes himself frankly as a "devout Methodist" and there is always a Bible on his desk.

His selection as new chief of the Marine Corps came as a surprise, not

only because he was jumped over nine generals senior to him in rank and service, but because he is not an Annapolis man, but a graduate of a small church-related college.

Gen. Shoup was a member of the class of 1926 at DePauw University, Greencastle, Ind., a Methodist Institution. He took the ROTC program there and after graduation was about to enter the Army as a reserve officer when he was offered a regular commission in the Marines. He accepted and has been a Marine for 33 years.

The general's father, the late John L. Shoup of Covington, Ind., was a Methodist Sunday school teacher.

His son has, in his own words, "always attended Divine service each Sunday whenever circumstances permit."

Gen. Shoup wrote down his first three thoughts when word came to him in the office of the Secretary of Navy—and it was a complete surprise—that President Eisenhower was about to send his nomination to the Senate as a four-star general and next commandant of the Corps.

These thoughts, which he tried to collect for a press conference that was to take place within a few moments, were:

JOSEPH CHANGES OCCUPATIONS

St. Joseph, usually depicted as a carpenter, is shown as a car mechanic in a mosaic over the entrance to the new church of St. Joseph in Luton, England.

Father Arthur T. Brewer, the parish priest who commissioned the work, explained that this is the most familiar type of work to the people of his parish, many of whom are employed in a nearby firm associated with the American General Motors Company.

St. Joseph is shown working on a cylinder block. Behind him is the assembly line and in the background are factory buildings and a large blast furnace.

He is wearing a modern workman's clothes—leather apron over dungarees and a stout pair of boots.

(1) One can scale great heights in this life with an angel for a mother and an angel for a wife—and may God bless both of them.

(2) Lightning has surely struck me but as I consider Him who controls where lightning shall strike, I am comforted.

(3) I hope those responsible for my selection were influenced by Divine guidance.

His fourth thought, revealing that he is a true Marine, was "This is the first pot I ever won without having a hand in the game."

OLDEST KNOWN CHRISTIAN CHALICE—The Chalice of Antioch, the oldest known in Christendom, is said to have been discovered by Arab well-diggers near Antioch, Syria, almost 50 years ago. Dating from the fourth or fifth century, the 7½-inch high carved silver cup is now on display in New York.

—RNS PHOTO



Racing Season Worship

Special services for Australia's horse racing fraternity—believed to be without precedent anywhere—were held in Roman Catholic, Anglican, and Presbyterian churches in Sydney at the opening of the country's 100th racing season.

At the first Mass of its kind in Australia, Norman Cardinal Gilroy, Archbishop of Sydney, told a crowd of 2,000 which packed St. Mary's Cathedral that he hoped the service would be "the forerunner of many more." Among the worshipers were numbers of bookmakers, trainers, jockeys, owners, and strappers.

The racing services were denounced by the president of the Methodist Church of Australia, Dr. A. Harold Wood, who said his denomination was opposed to gambling, "even in its smallest forms." A statement by the New South Wales Council of Churches labeled the services an attempt by the racing crowd "to make use of the Church in a bid for community respectability.

Sidewalk Preacher Arrested

A Baptist lay preacher was held in jail overnight before he was finally released on bond after being charged with violating a sidewalk ordinance by preaching the Gospel in front of the Terminal Tower on the Public Square in Cleveland, Ohio.

Fulton H. Baker, 54, a member of the Cedar Hill Baptist church in Cleveland Heights, charged that he was held incommunicado for nearly 13 hours.

Observing that he has preached on Broadway in New York City without incident, Mr. Baker said he will contest the constitutionality of the law which bans gatherings on the sidewalks.

He was arrested while preaching in front of the Terminal Tower, an area well populated because of its nearness to department stores and a rapid transit station. Police said they asked him to move to another section of Public Square, where they have always allowed street preachers and orators. Tom L. Johnson, a former Cleveland mayor, years ago dedicated that portion of the square for free speech.

A Baptist Asks a Question in Stalingrad

"Where is the Baptist church?" This question proved more than fruitless conversation for a day in Stalingrad, reported Paul Geren, director of the Dallas (Tex.) Council on World Affairs, on his recent return from a tour of Russia. It became a problem—and the responses it drew formed a revealing barometer of religion under Communism.

While Moscow's crowded single Baptist church has been well-publicized through visits by Americans in the last few years, to a great majority of the Soviet citizens religion and the existence of a local congregation of the country's only recognized Protestant denomination seemingly could not be of less importance.

"We had been told in Moscow that there was a Baptist church in Stalingrad," said Mr. Geren, the son of a Texas Baptist preacher. "We were not given its address. That was the problem when we flew in at noon on a hot Sunday."

Here are some of the replies he and his companions received in their quest.

The official Intourist guide, a young woman, said, "We do not sponsor trips to churches, but you are free to go there if you like."

The telephone information operator stated, "There is no telephone for a Baptist church in Stalingrad."

From a policeman: "I think there is a Baptist church but I don't know where. Better ask a taxi driver, but be sure it is an older one."

A young male student in the institute: "I don't know. I've never been inside a church in my life."

Still another citizen, a middle-aged woman in the hotel: "I'm not a believer. I don't know these things."

An older woman cleaning the streets: "There are some churches in Stalingrad but I don't know what kind."

A young woman student: "Religion is a private matter in our country. I am not a believer and I care nothing about churches."

An ambulance driver with a Red Cross marked car: "I know where there is a church. Get in and I'll take you." When Mr. Geren got out he saw that it was a Russian Orthodox church.

The taxi driver: "I have never seen a Baptist church in Stalingrad and wouldn't know it if I saw it."

A sensitive young man, a public school teacher: "I don't know and cannot help you. I went once in all my life to a Russian Orthodox church and left in disgust. Tell me, what can religion give us that we do not already have?"

The Dallas community leader reported he asked fully 25 persons without finding the Baptist church. The next day the American visitors were shown the little prayer house of the Baptists in Stalingrad, "a one-room house, seating 75, made of rough-hewn lumber, and standing on a out-of-the-way street."

A young teacher of Russian and English in the city Agricultural Institute had said he would take Mr. Geren to it.

"Then you are a Baptist?" Mr. Geren asked.

"Of course not," the instructor said in perfect English. "I teach in a Institute and have nothing to do with religion. The Baptist church happens to be on a street I pass as I go to the Institute."

"I have an aunt," he added, "who has become a mad Baptist and the family doesn't know what to do with her."

Among Lutherans

ges Full Altar, Pulpit

Fellowship Among LWF Members

A plea that the Lutheran World Federation's 61 member Churches in 32 countries grant each other full altar and pulpit fellowship was made in an address at the recent meeting of the LWF Commission on Theology at Amsterdam.

Advocate of the Churches' admitting each other's pastors to their pulpits and members to their communion tables was Dr. Peter Brunner, professor of practical theology at the University of Heidelberg, Germany, and a member of the Commission.

He said the Churches' acceptance of the federation's doctrinal basis in its institution already bound them together in a confessional fellowship which provided a sufficient basis for altar and pulpit interchange.

Dr. Brunner questioned whether Churches with a common doctrinal basis could join together in a free association without becoming also a united ecclesiastical community. He urged the LWF to take active steps to encourage its affiliates to enter such fellowship.

The German theologian's address on the ecclesiastical meaning of the federation included an analysis of the LWF's nature, purpose and organizational structure. The address formed part of a current theological study the federation is making of these matters, partly in response to some objections raised in recent years.

These objections have come mainly from the Lutheran Church—Missouri Synod, the world's largest Lutheran body not affiliated with the LWF, and the United Evangelical Lutheran Church in Australia, a member body.

Osnabrueck In 1960

The Commission on Theology, after discussing Prof. Brunner's presentation, made provision for further study of the subject. The commission's 1960 meeting will be held on Aug. 15-22 in Osnabrück, Germany, it was decided. Osnabrück is near Münster, where Aug. 8-13, 1960, will take place the Second International Congress on Lutheran Research. This gathering is being organized by the Commission on Theology jointly with a continuation committee for the first such congress.

The commission heard a report from E. W. J. Kooiman of Amsterdam,

chairman of both the continuation committee and the second congress, stating that the chief subject of the gathering will be the relationship between Martin Luther and his co-worker Philip Melancthon.

Dr. Kooiman, who is professor at Amsterdam University and Lutheran Seminary, pointed out that April 19, 1960, will mark the 400th anniversary of Melancthon's death. A German humanist, Melancthon was the prime author of both the Augsburg Confession and the Apology of the Augsburg Confession, classic exposition of Lutheran doctrine.

About 100 scholars from different confessions in the fields of Luther's theology and Reformation history are expected to attend the Münster congress.

Helsinki Theme Studied

Also discussed by the commission were preparations for the theme study

of the federation's 1963 Assembly at Helsinki. In this connection, the commission heard lectures here by three theologians on different aspects of the doctrine of justification.

The lecturers were Dr. Warren A. Quanbeck of Luther Theological Seminary, St. Paul, Minnesota (USA), Prof. Nils A. Dahl of the University of Oslo, and Dr. Krister Stendahl of Harvard University, Cambridge, Massachusetts (USA). Professors Quanbeck and Dahl are commission members.

Repentance Marks War Anniversary in Germany

Protestant and Roman Catholic churches throughout West Germany held special repentance services to mark the 20th anniversary of the start of World War II on September 1.

Church leaders gave special sermons in which they urged penance for the tyranny unleashed by Hitler.

At the same time, leaders of a project known as "Token of Repentance Action," sponsored by the Evangelical Church in Germany (EKID), issued a nation-wide appeal enlisting the aid of all Germans to back a third contingent of young volunteers to work abroad in repentance for suffering caused by the Nazis before and after World War II.



CHICAGO CHURCH DEDICATED—St. Timothy Church, Chicago, Ill., is dedicating this new house of worship with a week of services in September. Dr. Myron Austinson, president of the Eastern district, officiated at dedicatory rites. Other speakers included two former pastors, the Rev. R. O. Sigmond and the Rev. A. O. Storvick, as well as neighboring pastors David Boxrud and Elmer S. Hjordland. The new \$205,000 church is erected across the street from the former church, which had served the congregation since 1909. The new structure seats 460 in the nave. Basement facilities include a dining area and provision for the nursery and kindergarten departments of the Sunday school. The old church is also being remodeled for parish house use. The Rev. Talbert Ronning is the present pastor of St. Timothy Church.

"One in a Thousand" . . .

Pastor Pays for Wedding

When the Rev. R. O. Evans of International Falls, Minn. performed the 1,000th wedding of his 36-year pastorate there, he made it a "one in a thousand" occasion.

In recognition of the milestone, Mr. Evans, pastor of Zion Lutheran church, provided the couple, Ronald Caple and Valrae Beckstrand, with everything for the ceremony and reception that followed.

He even presented the newlyweds, both 21, with an allowance for their weekend honeymoon trip.

Pastor Evans said he spent \$500 on the marriage and added with a smile: "Every dollar of it makes me happy."

He arranged for invitations, flowers and church decorations, a tiered cake and lunch, and a turkey dinner for the wedding party.

The clergyman selected from his antique glass collection a 10-inch cake plate, a miniature blue flower vase, and a decorated mug as his wedding gifts.

He gave the bride a white Bible with a 1,000-pearl cover.

The newlyweds have been life-long members of the congregation of the 65-year-old pastor. He baptized them and confirmed them.

ELC Parsonage New

Home for Korean Child

An eight-year-old Korean orphan is now at home in the Lutheran parsonage at Grygla, Minn.

Hong Kyung Sook (she's Carol Sue, now) arrived in the United States by plane recently and was met at the Minneapolis-St. Paul airport by her new parents, the Rev. and Mrs. J. Arthur Dale.

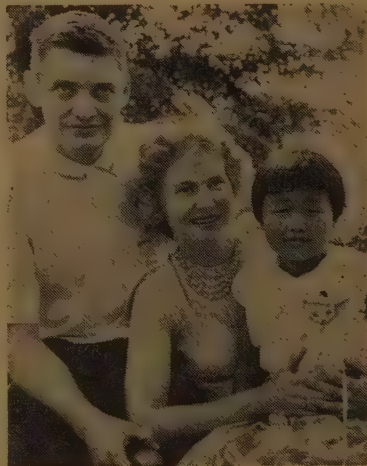
The Dales, who serve a three-point parish 40 miles north of Thief River Falls, Minn., adopted the girl after supporting her for seven years through the Christian Children's Fund.

They first became interested in Carol Sue through an ad in a religious magazine asking for support of an orphan "where the need is greatest." "That was during the Korean war," says Mrs.

Dale, "and the greatest need was in Korea."

Carol Sue was brought to a Seoul orphanage by an unidentified old lady, the Dales say. Time went by and last year, because they had been in touch with the little Korean girl for so long, they decided to adopt her.

According to the Dales, their new daughter is adjusting beautifully to her new life in the United States. She knew no English when she came, but



Pastor and Mrs. Dale and Carol Sue

is learning rapidly and in the meantime can make herself understood very well. Although she probably misses Oriental food, she thrives on the American fare, too. Her favorites are corn-on-the-cob, candy, popsicles, and bubble gum!

Carol Sue mixes well with the other children of the community and bounced off to the first day of school happy as a lark. At home she is "elder sister" to the Dales' three other children: Sarie Lynn, 5; Sonia Lee, 3, and Tommy, 19 months.

"Our family is happier than it ever has been," says Pastor Dale. "In fact we wonder how we got along without our eldest daughter. We feel our lives have been greatly enriched with our new addition. We have been told many times what a wonderful thing we have done, but we feel just the opposite. What a wonderful thing has happened to us!"

"Luther and Culture" Will Be Theme for Lectures

"Luther and Culture" will be the theme for the fourth annual Lutheran lectures to be held at Luther College, Decorah, Iowa, November 8-11.

Lecturers and their topics are George Forell, Chicago Lutheran Seminary, "Luther and Politics"; Dr. old Grimm, Ohio State University, "Luther and Education"; and Theo. Hoeltly-Nickel, Valparaiso University, "Luther and Music." Lecturers will present three lectures. Speakers will also be available for group discussion and private conferences.

A registration fee of five dollars includes one also to a bound volume containing the lectures. Started in 1961, the lectures will culminate in 1967, the year of the college's centennial. They are partially financed by a grant from the Lutheran Brotherhood Life Insurance Society.

Lightning Strikes Church

Turtle Mountain Church, Carlisle, N. Dak., was struck by lightning recently. Fire destroyed the steeple to the church and did some damage to the church before the fire departments, together with rain and a change of wind, made it possible to extinguish the flames. The church, a landmark on the prairie of Bottineau county for 62 years, was served by the Rev. Anton Gerlach. The church is part of a three-church parish centered in Souris, N. Dak.

Tri-State Conference

The annual conferences of ELC churches of Wisconsin, Illinois and Michigan will be held November 9-10 at the Medford Hotel in Milwaukee, Wis.

People

The Rev. Herman E. Jorgensen is now serving as pastor of St. Paul's Church, Chicago, Ill. Pastor Jorgensen spent the past year in Norway as an exchange pastor.

The Rev. Merland Johnson, formerly of Marshall, Minn., is now serving the ELC parish at Lyle, Minn. He has many members and friends in his former parish.

presented him with a new automobile as a farewell gift.

The Rev. Wayne L. Henderson has been named from the Five Points-Bosconish parish, Blue River, Wis., in order to accept the call to become pastor of Paul Church, Villa Park, Ill., effective Oct. 1.

Mrs. Hannah Troen of Starbuck, Minn., celebrated her 100th birthday Sept. 17. She has been a resident of the area since 1868, having been a member of rural Indherred Church until moving to Starbuck, where she is a member of Fron Church. Two sons-in-law are ELC pastors and a grandson will finish the seminary next year.

The Rev. C. K. Malmin, formerly of the staff of Pacific Lutheran College, is now serving as visitation pastor of Grace Church, Eau Claire, Wis., and Rev. Marcus Gravdal, senior pastor of St. Paul's, is now serving as visitation pastor of St. Paul's, Eau Claire, Wis.

Obituary

Christine D. Strom died August 13, 1959, in London, England, where she had been visiting a sister. She was born April 30, 1898, at Albert Lea, Minn. She was graduated from the Lutheran Ladies Seminary in Red Wing in 1916, and took nurses' training at Fairview Hospital, Minneapolis. After serving as college nurse at Lutheran College and as supervisor at Fairview Hospital, she became superintendent of the Lutheran Hospital in Bemidji, Minn. In 1929 she became superintendent of the Lakeview Memorial Hospital in Stillwater, Minn., where she served until her retirement in 1957.

Changes of Address for ELC Pastors

Ernest Iseminger, Worthing, S. Dakota, 9-1-59
Eugene Kopka, Jr., 127 N. Dubuque, Iowa, 9-1-59
Donald O. Landvik, C. O. 955-Presidente, Est de Sao Paulo, Brazil, S. Am., 9-1-59
Douglas E. Lindgren, 3420 Charles St., Eau Claire, Wis., 8-24-59
James Lokken, Box 131, Barrett, Minn., 9-1-59
Harold M. Lunde, Camrose Lutheran College, Camrose, Alta., Can., 9-1-59
Gerald Lygre, 1211 N. 5th Ave., Montevideo, Minn., 9-20-59
Mandsager, Kenyon, Minn., 9-1-59
Arnold G. Nelson, 128 Chalfont St., Torrance, North Philadelphia, Pa., 9-1-59
John B. Rockne, 1149-3rd St. N. W., Wadena, S. Dak., 8-21-59

Ramon A. Runkel, 803 E. 3rd St., Brodhead, Wis., 9-1-59

R. L. Seastrand, Britton, S. Dak., 9-1-59

G. W. Tolo, 1306-6th St. S., Moorhead, Minn., 9-15-59

Albert J. Towe, 1342 Maple St., Santa Monica, Calif., 7-30-59

Morris Ullring, Brandon, S. Dak., 10-1-59

Nyer Urness, W. 2415 Garland Ave., Spokane 13, Wash., 9-1-59

Ivan Vallem, 25th St. Sw and Jefferson, Mason City, Iowa, 9-1-59

R. M. Vordale, 138 Gonzalez Dr., San Francisco 27, Calif., 8-15-59

Newly Ordained . . .

John E. Carlsson, 1113-9th St., Onawa, Iowa, 9-1-59

Announcements

Montevideo Ct. WMF, Sept. 24, Our Savior's Luth. Church, Montevideo, Minn.

Clearwater Ct. WMF, Oct. 9, St. Paul Lutheran Church, Bagley, Minn.

Brookings Ct. WMF, Sept. 29, Civic Auditorium, Bryant, S. Dak.

Watertown Ct. WMF, Sept. 29, Trinity Luth. Church, Estelline, S. Dak.



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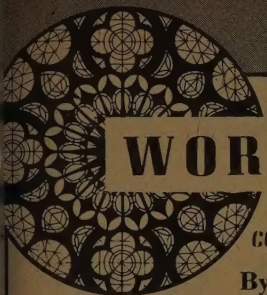
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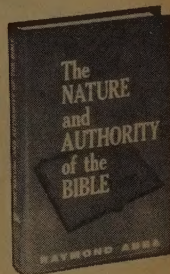
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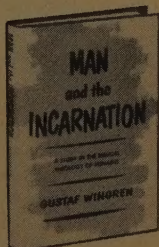
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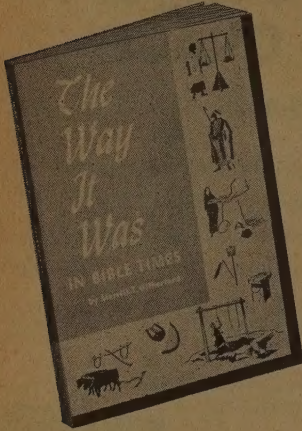


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